

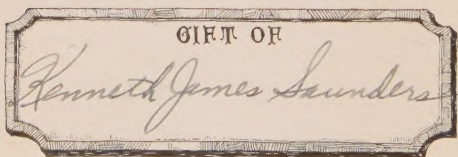
大乘佛教と兒童教化

THE MAHAYANA BUDDHISTS
AND THEIR
WORK FOR CHILDREN.




Hōryūji, oldest wooden building in the world.

ON24
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THE MAHAYANA BUDDHIST
AND
THEIR WORK FOR CHILDREN



PUBLISHED BY
THE FEDERATION OF THE BUDDHIST ORGANISA-
TIONS FOR CHILDREN



The Hōdō (Hall of Phoenix) at Uji, Kyōto (p. 61, 1).

1920

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CONTENTS

INTRODUCTORY REMARKS

	PAGE
I. A New Foundation of Peace.	i
II. Buddhist Ideas for the World Peace	iii
III. Development of the Buddhist Idea in Japan	vi
IV. Buddhism and the Child	ix
V. League of Religions is Necessary	xi

OUTLINES OF BUDDHISM

I. The Teaching of Buddhism

1. Shakyamuni and Buddhahood.	1
2. What are the Fundamental Teachings of the Buddha?	3
3. Ignorance and Non-ego.	4
4. The Theory of Karma	5

II. The Development of Buddhist Doctrines

1. The Period of Faith and Practice	7
2. The Period of Dissension	10
3. The Period of Philosophical Discussions	11
4. The Period of Restoration	14

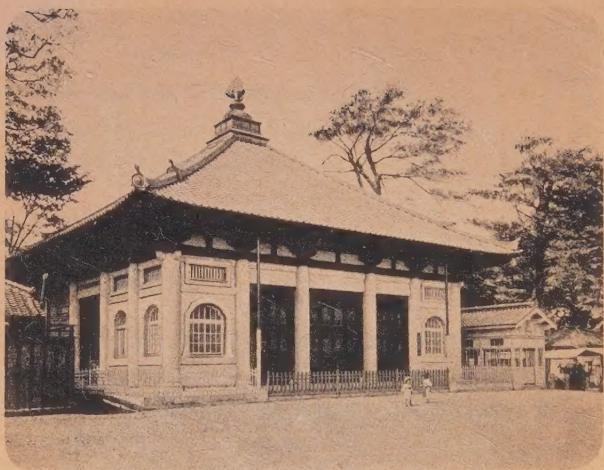
BUDDHISM AND ITS SOCIAL ACTIVITIES

1. General Remarks	19
2. Politics	21
3. Economics.	26

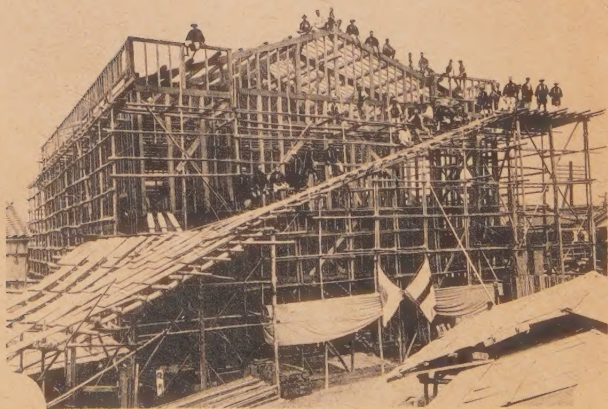
	PAGE
4. Industrial Arts, Commerce, etc.	29
5. Philanthropy.	32
6. Statistical Tables.	40

BUDDHISM AND THE CULTURAL EDUCATION OF THE CHILD

1. The Buddhist Idea of Culture in the Education of the Child.	43
2. History of Buddhism with Regard to the Education of Children	
3. Statistical Table of Sunday-Schools.	50
4. Concerning the Management of the Various Organisa- tions for Children and their Inter-relationship . . .	51
INDEX TO THE ILLUSTRATIONS IN THE TEXT .	61



The Mission Hall of the Young Men's Buddhist Association
at Asakusa Park, Tokyo.



The Buddhist Central Hall at Kanda, Tokyo,
now under construction.

INTRODUCTORY REMARKS

I. A NEW FOUNDATION OF PEACE

After the great calamity caused by the horrible war of five years, every sound-minded man on the globe began to seek eagerly for the establishment of the new world of peace. A heartfelt cry of reconstruction resounded throughout the unhappy cities and villages which had been robbed of their pleasant and prosperous past as a sacrifice to a terrible militarism. This destroying misery of blood and fire was due undoubtedly to an egoistic policy and a materialistic civilisation. The misery has now been increased by Bolshevism, the false philosophy of materialism and the cruel principle of class-war, annihilating all human sympathy and friendship, leading merely to brutal degradation of culture. But this chaotic time must not be allowed to last long, as it is fatal to mankind and civilisation. What then is to be the new foundation for peace? Without hesitation, we can answer that it shall be with a predominance of spirituality. It must characterise itself as the moral and religious focus from which radiate the rays of humanity and freedom. But this religious basis ought neither to be used in a sectarian nor in a schismatic sense.

It means naturally a free, impartial tolerant unity. It supersedes nominal or formal faiths and dogmas, and at the same time embracing all that is true, just and humane. This great tolerance of spirituality should be the foundation of a new world, serving as the chief component of reconstruction. True internationalism finds its strong basis in this. We have to overthrow therefore the old nightmare of the tragedy of St. Bartholomew. We must put away the fanatical intolerance of Islamic cruelty. The great mistake committed by the ex-Kaiser of Germany ought not to be repeated by us, when he gave his famous commandment to Marshal Waldersee at the time of the Boxer-riot, "*destroy any non-Christian and non-European things, no matter how good and fine they may be*" The horrible idea depicted by the ex-Kaiser as "the Yellow Peril" is nothing more than a modern Saracenism. This barbarous idea of distinction of the races and religions which contradicts the fundamental Christian idea of universal brotherhood, must be also now absolutely cleared up. This fearful idea of the ex-Kaiser, consisting of only egoism and intolerance has brought us the terrible result of the great world-war. Such an idea must be forever avoided by us, as must the German autocracy and militarism itself.

Putting aside such old prejudices and impartiality, we see the great spirit of tolerance in Buddhism, which pervades its grand doctrine and

peaceful history. From the time of the great Emperor of Ancient India, Asoka, a Buddhist Constantine, Buddhism as a missionary religion began its noble career, absorbing and assimilating various faiths and nations in great love and patient activity. The time has now come for Buddhism to renew its historical and doctrinal characteristics. The new world of reconstruction, consisting in true and spiritual internationalism, needs, according to Buddhism, tolerance as the first condition of universal peace.

II. BUDDHIST IDEAS OF THE WORLD PEACE

The realisation of the Buddhist ideas as the foundation of the world peace was already declared in a letter of the Japanese Buddhists addressed to the Representatives of the Powers at the Peace Conference in Versailles. It runs as follows :

“Needless to tell you that the peace of the world is based on humanism which consists in the practice of charity and philanthropy. We are happy to see that the realisation of this principle harmonises with the essential aim of the merciful Buddha who from time immemorial has never ceased to pity the sad condition of man. We are convinced that, without the basis of that great charity, the peace of the world cannot last permanently. The aim of Buddhism is that all living beings should participate in the work of Buddha and that, through Buddha always dwelling among them and enlightening them with his immutable doctrine, humanity may enjoy the equality of a well-balanced liberty and legitimate rights. With this point in view, it desires that any idea of discrimi-

nation among the nations, be they great or small, powerful or weak, civilised or uncivilised, as well as any prejudice against races or religion should completely disappear, leading to impartial international dealings. Should any one of these essential conditions fail in these dealings, the source of love and mutual respect of nations would become dry, and the foundation of their good relations would run the risk of being deprived of stability.

Buddhism, grateful to all living beings for their reciprocity of favors, claims for itself equality of benefits with other religions. In this consideration Buddhism desires the powers to give one another mutual help and assistance, and thus reciprocally to return the favors they have received one from the other by giving mutual help if need be, by facilitating their economic relations, by exchanging their ideas and abolishing all petty rivalries among them. It is convinced that this is the only means of filling up the gap caused by the war and of maintaining permanent peace."

We have nothing to comment on this letter, but we will try to explain somewhat systematically the Buddhist ideas of international peace.

As the fundamental principle, Buddhism teaches us *the spiritual equality of the divine nature of mankind*. We have, without distinction of race, culture, and faith, the Buddha-nature universally and inherently in us. We all will attain to Buddhahood when the highest enlightenment and final emancipation are realised. Based on the idea of equality of the Buddha-nature, the true meaning of democracy and universal brotherhood can be completely explained. Relying upon this principle of equality of personality; the ideas of justice,

humanity, happiness and freedom grow for the first time comprehensible, and an everlasting peace will prevail.

Turning to the moral practice of Buddhism, which is specified in such classifications as the six virtues of perfection (*pāramitā*) etc., the following four main moral creeds will be enumerated as important factors in bringing about a world peace.

1. Universal love (*mahakaruna*) must be first reckoned as characteristic of the Buddhist morality. Boundless altruism and self-sacrificing mercy form the first principle of Buddhist morality as we read in the Scriptures that "The heart of Buddha is great love," or that "All Buddhas and Bodhisattvas have their existence only through great mercy."

2. Along with that great sympathy or kindness for mankind the Buddhists always feel Joy in promoting good works (*anumodana*) done or to be done by others in the past, present and, in the future. This noble feeling of positive sympathy for the interest, honor and success of one's fellow-beings, whether they are, individuals or nations, brings reciprocal aid and mutual respect, free from hatred and envy.

3. We now come to the idea of gratitude. This is only a religious and ethical expression of social co-existence and economical co-operation, which serves as the most important element in the solution of the modern social problems. The international or industrial relation will be put in a day

in better and happier condition, when nations or classes understand and cherish this warm feeling of friendship, respect and thankfulness for others' works.

4. Lastly, Buddhists feel duty-bound to contribute something to the good of the world. Turning over (*Parinamana*) even their smallest deeds they devote themselves to the general welfare of all. To work a moment, to write a line, is not only for oneself alone but for all mankind. They pray morning and night, when they attain perfect enlightenment through their faith that all mankind too will get the same beatitude at the same time. This idea of the universal salvation, or the common good of all is really a strong basis for a world peace.

5. In the aim of these universal moralities pervaded with a great spirit of tolerance, Buddhists see their ideal of the purification of the Buddha land (*Buddhaksetra parisodhara*) as the realisation of tolerant, honest, faithful and compassionate mind.

III. DEVELOPMENT OF THE BUDDHIST IDEAS IN JAPAN

At the beginning of the seventh century Prince Shōtoku, the heir-apparent to the Empress Suiko (593-628 A.D.) completed his wonderful work of a new civilisation, assimilating various foreign factors. His political, legislative, social and educational adaptation of Chinese learnings and Indian religion

were skilfully made according to the Buddhist idea of peace. This Japanese Constantine and his followers established various institutions for religious, educational and social service aided by the elevating and enlightening influence of the fine arts. As one of the great works of the Prince the famous temple of Hōryūji near Nara remains recording his brilliant achievement, seen on the cover of this pamphlet. Women of high rank such as Empresses Kōmyō, Daurin, Court Ladies Hokin, Chūjō, Murasakishikibu and many others influenced by the great Prince devoted themselves to philanthropy and some of them left us voluminous literary works as the product of this new Buddhist civilisation.

After the great Prince two distinguished names of Saichō (Dengyō-daishi, 767-822 A.D.) and Kūkai (Kōbō-daishi, 774-835 A.D.) embellish the history of Japanese Buddhism. They introduced Chinese culture and assimilated it. Their merits of the nationalisation of the Buddhist ideas in the social, educational, and religious life of Japan deserve our heartiest thanks. On Mt. Hiei, of Shiga Prefecture, we see the result of the great religious achievement of Saichō, and the temple on Mt. Koya, of Kii, founded by Kūkai is a favorite place for Japanese Buddhist pilgrims.

Passing hastily to the Kamakura-period (1192-1330 A.D.) which was the most active age of Japanese Buddhism, we see here the rise of a new religious spirit. The popular and easy doctrine of salvation

through faith in Amitabha which was taught by Hōnen (1133-1212 A.D.) and Shinran (1173-1262 A.D.), the meditative self-culture preached by Dogen (1200-1253 A.D.), together with the energetic mission of Nichiren (1222-1282 A.D.) and the peregrination of Ippen (1239-1289 A.D.) all found earnest followers throughout the country, and as they spread farther and wider the religious sentiment of the nation as a whole grew deeper and stronger. Their moral and æsthetic feelings were ennobled. Their sympathy for nature and mankind increased, as they grew better acquainted with the doctrine of great mercy and the rigid law of moral causation. They often composed stanzas amidst war-cries. They did not forget to love poetry, music, and natural beauties even in the battle-field. Some of them became monks soon after killing their enemies and prayed for the unhappy victims. They knew how properly to pay homage even to their enemies. There is nothing contradictory to inscribe the name of Buddha on the weapon that may be used for depriving life. They had no experience to build a Siegesäule or an Arc de Triomphe to glorify their victory, but they erected monuments to the memory of the soldiers killed in battle both for friends and foes. One of these still exists on Mt. Koya built by the ancestor of Prince Shimazu. Even at the critical moment of the Chino-Japanese or the Russo-Japanese War many pious Buddhists of modern Japan never neglected to pray for the souls

of the enemies. They offered mass without distinction repeating the Buddhist creed of "On-shin byō do" that is, "equal treatment to friends and enemies." So the Buddhists always loved their enemies not in mere words but in deeds, and this was all for humanity and civilisation.

Almost all the sects of Japanese Buddhism developed during the Kamakura period, and in the Ashikaga (1336-1573 A.D.) and the Tokugawa (1603-1867 A.D.) period that followed, they were further consolidated, and became powerful and prosperous, building the national spirit with the peaceful teachings of the Buddha. Bushidō was the product of these ages.

The Restoration of Meiji opened the closed Empire to foreign intercourse and Modern Japan was ushered into the world. Along with the flourishing condition of the Empire the Buddhists gradually recovered their former activities which, in the beginning of the Restoration, were greatly impaired for political reasons.

Now they, in accordance with the new current of civilisation, are endeavoring to improve and spiritualise the nation with the hope of an everlasting peace of the world, which is really the central idea of Buddhism.

IV. BUDDHISM AND THE CHILD

Buddhism is regarded as a religion of philosophy, a religion for the reflective mind, but it

especially takes care of the child. In the sermons of Buddha we find many allusions made to the child. The great mercy of Buddha is always compared to the parental love for children. The purity of thought and conduct is praised as Kumārabhūta (boyhood). This is a surname of the Bodhisattva Mañjuśrī, an ideal Mahāyāna personage of moral purity, and also the name of the fourth in the ten stages of Bodhisattvahood. The goddess Kishimojin (Harīti) is famous as the protector of children and the Bodhisattva Jizō (Kṣitigarbha) is a favorite object of worship as special patron sage of children. Hoteioshō, a fabulous Chinese monk, is a popular topic of painting and sculpture showing many children surrounding him. The local belief of Donryū-shonin as the protector of babies and children is also here to be noticed.

There is perhaps no religion that has such an abundant didactic material for children as Buddhism. Five hundred tales regarding the former births of Buddha called Jātaka is a repository of fables for children. It is older than Æsop's Fables in which many Buddhist elements are borrowed from the Jātaka. It is richer in quality and purer in moral teaching than Grimms Märchen. The elementary school in the Tokugawa period bears the name of Tera-Koya that is to say "institute in the monastery." It shows how closely the history of education of children in Japan is connected with Buddhism.

In modern Japan Buddhists of the various sects have organised Sunday-Schools most of which are religiously very free and tolerant. Statistics show that the number of such schools increase year after year, and they are going on in a prosperous condition as we see in the tables at the end of this booklet.

The aim of the Buddhist Sunday-School is to teach universal love and mutual respect and help according to the Buddhist ideas of peace. In this, no sectarian spirit is to be allowed to assert themselves, and the Buddhists here are all very solicitous to engage an ungrudged coöperation of all the Sunday-School workers so that a glorious era of civilisation worthy of the name of a spiritual being may be ushered in the near future.

V. LEAGUE OF RELIGIONS IS NECESSARY

This booklet is published to describe the actual state of Buddhism in modern Japan as well as its activities in the past, and to present it before the world at this good opportunity of the International Sunday-School Convention which is taking place in Tokyo. For all the good works of this Convention all the Buddhists of Japan tender their heartiest sympathy and are ready to show their respect and thanks to the visitors from every quarter of the world, as they think it their duty to give them a good understanding of the religion

of the country which has the honor of welcoming the Convention.

It is our belief that a good understanding leads to a fair and impartial judgment, dispelling an irrational, prejudicial, and intolerant fanaticism. As a result of the scientific study of languages in the last century, Max Müllers' "Sacred Books of the East" appeared ; as the Science of religion developed religious congresses were held ; as reseaches on the Oriental religions grow active the intolerant spirit that hitherto prevailed has gradually been cleared up. It is now possible to hope for a co-operative effort of all religions for the sake of humanity and culture.

In Japan, at least in Tokyo, this friendly relation between different religions is growing. The Buddhist and Christian social workers are acting in coöperation in the various undertakings of charity in the city of Tokyo, and they are also helping each other in the Central Office of Charity under the regulations of the Home Department of the Government. They are also coöperating in the organisation of a grand union of the temperance movement which is to be made national. So it is not after all an empty dream to hope for the international coöperation of all religions for the good work for mankind.

Soon after the close of the International Sunday-School Convention in Tokyo the second Conference of the League of Nations will be held in Genève.

But of this conference we cannot expect much when we know how confused and disturbed are affairs in Russia and neighboring lands and what discordant notes were struck in the conflicting political interests of the Powers at the last Conference.

So we must recognise that whatever remedies may be offered financially, politically or socially for the peace of the world, they are only superficial. We need more sufficient and effective methods as the remedy, which must directly move the spirit of all mankind. This is nothing else than religion. With this spiritual reconstruction which consists in mutual understanding, respect and help for all mankind under the strong basis of friendship and tolerance. Fanatical, superstitious, and irrational intolerance in regard to religious beliefs, races, and nationalities must disappear before humanity, justice, and freedom are to be realised in the reconstruction of a New World.

If humanity, liberty, and justice are really aimed at by all religions, we must first of all co-operate in our spiritual and philanthropical work for the happiness and peace of the world.

It is therefore necessary besides the League of Nations, to have a *League of Religions* which alone is able to validate the diplomatic paper of the former. Let every one of the pious-hearted cherish this faith, and let him at the same time

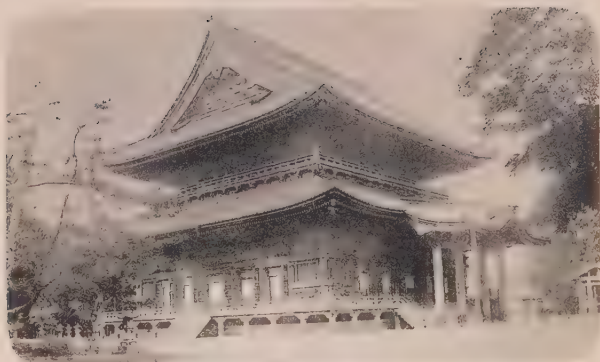
work for the common good of humanity in love and friendship.

This League of Religions alone will solve the many complicated and difficult questions which are now disturbing the world. It alone will remove the fatal irreligiosity of Bolshevistic irrationalism, which is the cause of class-war, hate, misery, and disorder.

The standard-flag of
the Federation of the
Buddhist Organisations
for Children.



An Assembly of the Buddhist Sunday School Children at
Flower Festival on the Buddha's Birth-day.



The Main Temple of Kongobuji (p. 61, 3).



The Central Hall of Enryakuji (p. 61, 4).



Hasedera, Yamato (p. 61, 6).

OUTLINES OF BUDDHISM

I. THE TEACHINGS OF BUDDHISM

1. SHAKYAMUNI AND BUDDHAHOOD

Buddhism has its source in the teachings of the Buddha, the Enlightened One. He was born about 500 years before Christ as the son of an Indian prince. Siddhartha or Gautama was his secular name, and as he belonged to the Shakya family, he is designated as the Muni or Sage of the Shakyas. He was not a mythical person, nor was he a supernatural one. He was like one of us, and was so indeed. This is the reason why he is all the dearer to us and worthy of our whole-hearted reverence. That he attained Buddhahood and thus realised spiritual freedom which we are all seeking makes Buddhism the true source of vitality. In the understanding of his religion, it is thus necessary to know first of all that he was an ordinary mortal and then that through his own efforts he was able to cut asunder all the bondage of ignorance and desire, finally realising a state of enlightenment in himself.

His first desire was to escape from all human woes and sufferings of which he was too frequently

a witness. He left his home, too eager to pursue the course of freedom. He sought the way of deliverance in asceticism, as was the wont of the Indian truth-seekers of those days. He spent six long years of mortification. He got so emaciated in his body that he could hardly walk a step, but his mind was just as troubled as was in his olden days. What then was the use of a life of penitence? One may be reputed as holy, but inasmuch as the mind itself remains benighted, all the reputation and renown was merely putting more fuel into the fire of desire. Siddhartha decided to try a new method of release. He left his old teachers and fellow-monks, and went under the Bodhi-tree and sat down there determined to open the way of truth to himself and by himself.

One morning, he opened his eyes and the scales fell off and he saw the universe from an altogether new point of view. He attained an enlightenment and with it a hitherto undreamt-of sense of freedom was realised. He was the Buddha now.

This was when he was thirty-five years of age, and until his entrance into Nirvana which took place when he was eighty years old, he devoted his peaceful forty-five years to the preaching of his doctrines. There was nothing eventful in his long life, only he saw quietly the conquering march of the truth.

2. WHAT ARE THE FUNDAMENTAL TEACHINGS OF THE BUDDHA?

Briefly speaking, Buddhism is summed up in the Fourfold Noble Truth which is : (1) Life is pain ; (2) This is the result of the past deeds ; (3) In order to obtain a release, an end must be put to all that ; and (4) finally, there is the way to do this. Buddhist philosophy, Buddhist faith, and Buddhist discipline all start from this.

Why is life pain ? This is explained in the Law of Concatenation, technically known as the Twelve Chains of Causation (*Nidana*). In the beginning there was Ignorance (1) ; from which a world was shaped (2) ; and we have the consciousness of the self (3) ; there are now name and form, that is, mind and body (4) ; the sense organs begin to be active (5) ; there take place contact (6) ; emotion (7), craving (8), and attachment (9) ; these prepare the soil for a future existence (10) ; and there is a rebirth (11) ; from which as natural consequences follow old age and death, sorrow, lamentation, evil, grief, despair, etc. (12).

The Twelve Nidanas do not necessarily attempt to explain life in a strictly logical sense ; the value of the series lies in the fact that it explains the cause of pain or evil, or rather it points out the way by which the true understanding of life may be gained. For where this understanding

or insight into the nature of life is gained, Ignorance is removed, and also removed are the consciousness of the self and all the evil desires attendant to it.

3. IGNORANCE AND NON-EGO

By all means, Ignorance must be destroyed, root and all ; for otherwise there is no chance for Enlightenment to come upon us. Enlightenment consists in getting rid of the conception of the reality of the ego-soul. This is one of the central ideas of Buddhism, which has been often erroneously presented and falsely understood by those who are not trained in the Indian way of thinking. According to Buddhism, the ego, so called, is a complex phenomenon which has no fixed and permanent reality. The confused in mind, however, take it for something supernaturally given us, which ought to be preserved by every possible means. Hence all sorts of egotistic desires, attachments, and vexations. The whole life of three-score and ten is thus dedicated at the altar of the Self. The way to spiritual deliverance therefore consists in abandoning the notion of an absolute individual ego-substance.

The self or âtman is a complex of the five Aggregates ; that is, matter, sensation, thought, confection, and consciousness. Put them together according to the law of karma, and there is "I." The force of karma is exhausted and has no power

to hold the Aggregates in me, and "I" goes asunder. It is like the current of a river. It looks as if maintaining one constant form and asserting one undivided and imperishable identity, but in point of fact, not a single drop in the current of life remains the same from one moment to another, what we take for the self is a constant flux. If we want to lay a hand upon it, and pick it out, saying, "This is I", lo and behold! the thing is gone.

This does not mean that Buddhism denies the existence of the soul. It exists as a phenomenon, as a complex, as an aggregate, to be dissolved any time to its component parts. What Buddhism denies is the conception of a permanent independent ego-soul. It is no nihilism.

When this doctrine of non-ego is carried to its logical consequences, one of them is to deny the notion of a world-creator in an anthropomorphical shape. The notion is a form of Ignorance.

4. THE THEORY OF KARMA

In an exposition of Buddhism, however brief, we cannot avoid touching the subject of Karma, for it is one of the most essential teachings entertained by all the Buddhists. Karma literally means "doing" in its broadest application. It is not only what we generally understand by "act," it is also thinking as well as desiring; for thinking or desiring is an act as much as the moving of

the muscles. And every doing, whether mental or corporal, leaves its trace or impression in the grand current of life. And this trace lives and works out its own destiny, that is, it bears fruit. Therefore, the world-movement once started up by Ignorance goes on for ever, which when applied to this human existence becomes transmigration. We are what we make, "our deeds follow us from afar," we cannot escape it, so long as Ignorance is not removed, and the wheel of Karma is not directed properly to turn. To go back to the doctrine of non-ego, when we once entertain the false idea of a real ego-soul, all that is implied in it follows, no matter how we try to shun it. On the other hand, get ourselves enlightened on the cause of pain as the starting-point of transmigration, and we put a stop once for all to all the tribulations of life. This is the Buddhist statement of the moral law of causation.

“According to the seed that’s sown,
So is the fruit ye reap therefrom.
Doer of good will gather good,
Doer of evil evil reaps.’
Sown is the seed, and thou shalt taste
The fruit thereof.”

II. THE DEVELOPMENT OF BUDDHIST DOCTRINE

I. THE PERIOD OF FAITH AND PRACTICE

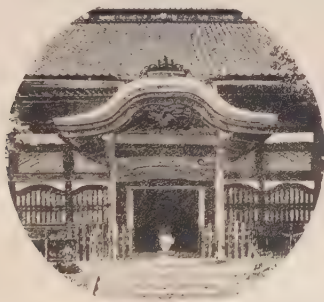
The doctrines of primitive Buddhism were founded upon a deep philosophical basis, but as far as practical life was concerned, it never deviated from the "Middle Path," it never countenanced asceticism, nor did it ever encourage libertinism, it was always sound and wholesome. While Shakyamuni was yet walking on earth, the whole Brotherhood was filled with faith and devotion, endeavoring to follow the path of righteousness. The Buddhist trinity was making a healthy development, that is, the Buddha as the centre was ready to lead his disciples and teach them in ethics and metaphysics. The Buddha, the Law (Dharma), and the Brotherhood (Sangha) were complete. But as soon as the central figure as the source of faith was taken away, the Brotherhood naturally lost its mainstay and began to disintegrate as time went on. On the other hand, the study of the Law or the philosophical side of Buddhism was zealously pursued. A change or schism of one form or another was inevitable to come among the early Buddhists. The Triratna or Trinity was bound to make a one-sided development.

We may distinguish three different stages in the history of Buddhism after the entrance of the founder into Nirvana, according to which side of the Triratna was more emphasised than the other two. When Buddhist philosophy and psychology was brought into the focus of attention, history abounds with subtle discussions of metaphysical problems. When the tide turns towards the practical side, the Vinaya (or practical rules of conduct) becomes the centre of interest and solicitude. When the Buddha himself ceases to be a historical personage and his superhuman qualities excite wonder, admiration, and reverence, there develops Buddhology.

A great life, while it is tangible and perceptible, wields a wonderful influence over his surroundings, is the source of inspiration in every possible way. Wherever he goes, he attracts a multitude, who is too willing to follow his steps and be devout worshippers of him. The Indians did this while Shakyamuni was among them. The Brotherhood grew in size through the different strata of society. His family was converted, the royalties were willing to be his adherents. And the Buddha as the centre of the Brotherhood was anxious of its healthy development. Even when some of his disciples were obdurate or went out of the path, his simple exhortation was enough to bring them back to faith. They were ready to confess their sins and embrace the religion of salvation. The wonderful spirituality of the Bud-



The Sammon of Chionin, Kyōto (p. 61, 6).



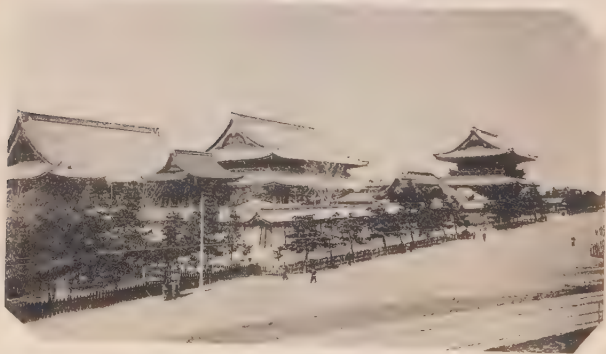
The Jōyōden at Yeih-ji (p. 61, 7).



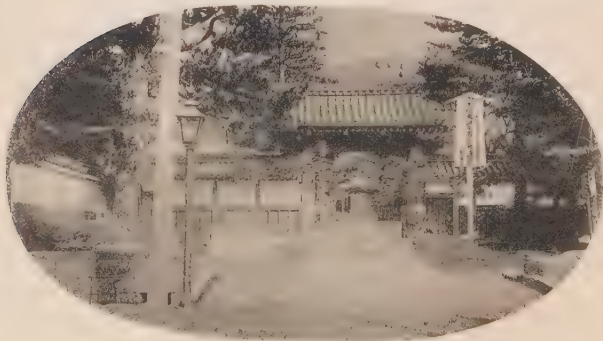
Sōjiji, near Yokohama (p. 61, 8).



The Western Hongwanji, Kyōto (p. 61, 9).



The Eastern Hongwanji, Kyōto (p. 61, 10).



Zenrinji, Kyōto (p. 62, 11).

dha radiated from him in which even the gravest sinners got illumination. His light shone throughout the darkness of the human soul. It shone upon his disciples, who in turn enlightened one another by virtue of this presence. The departure of this light was a loss never to be recovered. The Brotherhood was like a blind man left all to himself in the midst of the wilderness. How the disciples felt the Buddha's entrance into Nirvana can be gathered from the Sutras relating to this great event; or those who have ever seen the "Picture of the Buddha's Nirvana" which is kept in many temples of moderate size all throughout Buddhist countries will at once realise the significance of the Buddha's death.

When all the wailings did not avail, the disciples had the remains cremated, and the ashes were divided, and stupas were erected. Out of the trinity the one was no more, the one most living and therefore most inspiring. All that the Brotherhood now had was the stupas and the Law. They lived on memory, what was lost was substituted by the imagination or vision. However strongly and deeply engraved this was in their minds, the time was to come most inevitably when they had to resort to something more vitalising. In about one hundred years the Brotherhood showed symptoms of dissension.

2. THE PERIOD OF DISSENSION

After the passing of the Buddha, many knotty questions came up among the Brotherhood, and the members were very much excited over them as they now had no one who could give them a solution in the most authoritative manner. While the memory of the Buddha was quite fresh, they were still living in a strained state of mind which gave them no time to think of themselves, and then there were many old venerable disciples still alive who were strong enough to keep the Brotherhood well united in faith. But as time went on, many problems presented themselves to disturb the tranquillity of the Brotherhood. This necessitated the compilation of the Sutras, which had to take the place of the living author.

The old venerable disciples gathered themselves to accomplish the task, the first compilation was easier, because many were still alive who heard directly from the master all these sermons. But when a second or a third convocation took place, sermons produced were no more in full accord, the disciples coming from widely separated localities could not agree, showing that the main current of Buddhism had now allowed itself to flow into various channels. The work of compilation had to result in failure. The attempt at unification brought out quite a contrary fact that Buddhism like every other historical event had to

go through periods of dissension. This was between the second and the fourth century after the death of the master.

This was the period when the Brotherhood as embodying the spirit of the Buddha was made the centre of all the Buddhist movements. Its solidarity was the main consideration. But if a new movement had to start which was not necessarily in agreement with the established and already approved system of rules of conduct, it was to get its supporters together to form a new Brotherhood, declaring itself to be the true interpreter of the founder's spirit. This kind of schism started as early as one hundred years after Buddha. The Brotherhood was divided into two, the Elders and the Great Council. These were again sub-divided into minor schools, first eighteen in number, and later as many as twenty-four. While points of divergence occasionally touched the metaphysical side of Buddhism, they were mainly concerned with rules of conduct governing the Brotherhood.

3. THE PERIOD OF PHILOSOPHICAL DISCUSSIONS

The period between the sixth or seventh century and the eleventh or twelfth after Buddha marks itself as the speculative age in the history of Buddhism both in India and China. The idea of the unified Brotherhood gave way to the dis-

cussion of the various religious and metaphysical problems concerning the Buddha, the soul, the universe, and other kindred subjects. The "Law" now occupied the centre of interest.

In India, beginning with Asvagosha who lived in the sixth century A.B., Nâgârjuna, Vasubandhu, and Deva followed, each representing a new school of Buddhist metaphysics. Among them, Nâgârjuna was one of the greatest religious geniuses India ever produced. Deep in philosophy and pious in devotion, his intellectual insight surveyed all the fields of life and faith. Wherever his hand touched there arose a new movement, religious or speculative. His voluminous works still extant cover such subjects as phenomenology, ontology, theory of knowledge, practical ethics, philosophy of religion, etc. He is said to have been the founder of eight Buddhist schools. But his main idea is the theory of the Absolute, which he called "Sūnya" or the Empty.

Buddhism was introduced into China in the middle of the sixth century after Buddha. It then went through the different stages of development. First came the era of translations when the various Sutras brought from India or Central Asia were translated into the vernacular language. When they were put in order, there came into existence different schools of Chinese Buddhism. The seeds sown in the field grew, and flowered, and reaped their own fruits.

The principal fruits or schools thus matured were eleven in number: Bidon (Abhidhamma), Jōjitsu, Sanron, Tendai, Ritsu (Vinaya), Kegon (Avatamsaka), Jōdo (Pure Land), Zen (Dhyāna), Hossō (Dharmalaksha or Vijnānamātrā), Kusha (Kosa), and Shingon (Mantra). Of these the most important and typical ones are the following five: Tendai, Kegon, Jōdo, Zen, and Shingon. The Zen and the Jōdo, however, are not what we may call the metaphysical schools of Buddhism. In this chapter the remaining three as truly representative of Chinese speculative Buddhism will be briefly described.

The Tendai philosophy of Buddhism attempts to systematise all the doctrines as expounded in the various sūtras so that the apparent contradictions are harmoniously arranged in a form of schematism. Tendai Daishi, the founder of this sect, was a wonderfully systematic intellect. As the first step in the mastery of Buddhist philosophy the Tendai affords the best help, but as it is addicted too much to this aspect of the religion, it frequently gets out of touch with the living facts of life. The main idea of the school is to teach the identity of the phenomenal world and the noumenal.

The Kegon is another metaphysical systematisation of Buddhism. It is also the upholder of the theory of identity. It looks at the universe from the dynamic point of view, and teaches that the eternal flowing of life is the truth itself, and that

therefore to get into the truth means to get hold of life as it flows on for ever. The theory is too deep for ordinary minds and fails to reach the heart. It is a fit subject for scholars to investigate.

Of these three schools, the Shingon developed the furthest throughout the succeeding periods. It did not fully unfold itself in China, though its start was there, being brought from India by some Acharyas during the T'ang dynasty. It is a mysticism, as it calls itself the "Secret Doctrine." Its teachings and practice are too complicated to be a popular religion, but its thorough symbolism appeals to some.

These were some of the metaphysical doctrines developed during this period. In India so many able thinkers arose, each untiringly engaged in the exposition of his own interpretations of Buddhism, while in China the scholars were busy in systematising all these interpretations so that their faith could stand on a harmoniously constructed foundation. This was the age of philosophical discussions in the history of Buddhism.

4. THE PERIOD OF RESTORATION

While Buddha was with us his personality was dominant and powerful enough to unite all his disciples in one body of the Brotherhood, and they in turn did not have any time to think of anything else than believing in Buddha and his

Law, and putting it in practice in their daily life. Whatever doctrinal doubts they had, they could have them settled right at once by appealing to the Master. If they failed to observe the rules of conduct as set by the Brotherhood, the Elders were there, friends were ready to bring them back to the path of righteousness. When this could no more be so, the Brotherhood followed its own inclinations, that is, those who were intellectually disposed, wanted to get a better insight into the philosophical foundations of their own Faith. This was natural with the Indians, more so with them than any other people in the world. But it resulted in a further deviation from the original spirit of the organisation, for it was faith and practice that ought to be made the basis of their union, and not mere metaphysical arguments. Reaction was bound to come. The restoration movement started in China in the twelfth or thirteenth century after Buddha.

Of course this does not mean that Buddhism before this movement was nothing but philosophy and all its practical side, that is, faith and work, was neglected. Indeed, quite to the contrary, there were many pious and simple-hearted Buddhists. But the general atmosphere that prevailed then was that of inquiry. This was to change, and changed. The school of salvation now came to the foreground. Philosophy was abandoned, the rules of conduct rigidly enforced by the

Brotherhood were to be relaxed, not in spirit but in its formalism. Not necessarily an intellectual understanding of the Law, but a sound belief in its spirit and salvation gained thereby, was the centre of the new movement.

This emphasizing of faith and practice (or work) was carried out more thoroughly and successfully in Japan than anywhere else. The Japanese sects of Buddhism are Tendai, Shingon, Hosso, Jōdo, Shin, Zen, Nichiren, and others, of which Shin and Nichiren are purely Japanese. The rest were brought from China and India, but have all gone through stages of evolution and naturalisation. They have adapted themselves to the spiritual demands of the people among whom they were transplanted. Even Tendai is not entirely Chinese in Japan; it has distinctively Japanese features.

The Jōdo, Shin, Zen, and Nichiren are the productions of the restoration movements in Japan. Jōdo and Shin make the belief in Amitabha the centre of their doctrines, or they teach that those who embrace this doctrine and believe in Amitabha and are saved. The idea is that religion must adapt itself to the needs of the time, that there must be a thorough "correspondence" between time and faith and the receiving mind. It is therefore not necessary now to commit oneself to a life of austerity and asceticism or to discipline oneself in the rigid rules of conduct as set forth by the Brotherhood in order to attain the end of Buddhism,

which is nothing but the salvation of the soul. An absolute faith in Amitabha will do this.

This Amitabha doctrine first originated in India in the fourth or fifth century after Buddha, and was introduced into China with other Mahāyāna thought. The Chinese Buddhist who systematised the doctrine was Zendo, and in Japan Hōnen Shōnin was the first propagator of this faith, and the sect of the Pure Land thus came to exist in Japan as a separate school of Buddhism. It grew rapidly, and most of the Buddhists now belong to this Amitabha faith. Under this are comprised the Jōdo, Shin, Yūdzu-nembutsu and others. The Shin sect was founded by Shinran, disciple of Hōnen, who carried the Pure Land doctrine to its logical extreme, insisting on the absolute value of faith. Shinran ignored the distinction between laity and clergy, they were all placed on the footing of equality before Amitabha. This really was the spirit of the Buddha who refused to recognise any class-distinctions in his disciples

Zen is thoroughly practical. It was a most revolutionary reaction against the philosophical schools. It ignores all intellectual attempts to arrive at the ultimate. Zen means Dhyāna, and its practice is to culminate in Samadhi where the truth will be grasped in its purity and entirety. Its line of development can be traced back to India through China. But it nowhere exists now in its healthy condition except in Japan.

The Nichiren sect of Buddhism believes in the *Saddharma pundarika* as final. It has a strong tinge of nationalism and burns with fiery devotional spirit. Salvation is attained by and through the miraculous power of the sacred Sutra.

All these religious movements started from the idea that the spirit of Buddhism was to be sought in salvation and not in discipline nor in intellection, and they may be called a restoration. At any rate, the period of metaphysical discussions prepared the way for the fuller development of Japanese Buddhism. How the latter grew more socialised not only in its doctrine of salvation but in its practical work, will be seen on the following pages.



The Soshidō, on Mt. Minobu (p. 62, 12).



The Tōyō College (Buddhist) Tokyo.



The Ōtani College, Kyōto (p. 62, 13).

The
Shiba
Middle
School,
Tokyo
(p. 62, 14).



The Narita
Middle School,
Chiba (p. 62, 16).



The Chiyoda Girl's High School, Tokyo (p. 62, 16).

BUDDHISM AND ITS SOCIAL ACTIVITIES

I. GENERAL REMARKS

It is now more than thirteen centuries since Buddhism was first introduced into this country in the thirteenth year (552 A.D.) of the Emperor Kimmei, and it is a noteworthy fact that during these long years Buddhism has been most active in various fields of life, not only in its properly religious and moral aspects but socially. It has now thirteen sects which are sub-divided into fifty-six branches; its temples and preaching stations amount to more than 70,000 in number, with 100,000 monks and nuns, and 50,000,000 adherents. As a *de facto* national religion, its activities are growing more varied and more effective than ever. The ideals of the Buddhists which have come down through the long history of their faith have been to create here on earth a world of justice, love, and culture whereby insuring an everlasting peace and mutual happiness of all mankind. With these ideals that are based upon their firm belief in the ultimate truth of Buddhism, they think that all the nations of the world, regardless of geography and ethnology, ought to be friends of Buddhism and coöperate with it in order to bring about all that is the highest in

human nature. For this reason the history of Buddhism in Japan has been quite different from that in India and China. It was not a history of sectarian disputes, nor was it one of highly speculative discussions. As we view it, it had the following three distinctive features, differentiating it from the records of Buddhism in other Eastern countries. (1) While Indian or Chinese Buddhism was either esoteric, or self-centered, or individualistic, the Japanese Buddhists have distinguished themselves as social, public-spirited, and altruistic. When Prince Shōtoku, the father of Japanese Buddhism, promulgated the "Constitution" he earnestly exhorted his country-men to "highly reverence the Triple Treasure (Buddha, Dharma, and Sangha)." By this, he meant that Buddhism was not to be confined to the professional priesthood, but to be circulating among the general masses so that every one of us would be raised higher in the level of culture. What he did at the time in the way of social edification all bespeak how well he understood the democratic and philanthropic spirit of Buddhism. (2) In contrast to the speculative, world-flying, and negativistic tendency of Buddhism in India and China, it has grown here in its adopted country to be positivistic, and practical, and filled with a spirit of practicalness. For instance, in such sects as the Shingon, Jōdo, and Hokkē, which succeeded in making fuller development in Japan, we can

observe a strong current of faith and work, along with their philosophical intellection. How practical they grew can be evinced from their intimate relationships with the state, national policies, and industrial activities. These were concrete demonstrations of the doctrine that all the worldly occupations and productive activities are also Buddhism. (3) What conspicuously distinguishes Japanese Buddhism is its optimism, ideality, and worldliness. It is far from asceticism and conventionalism. When Prince Shōtoku lectured upon the sacred texts he was not an ordained priest, but he had a Buddhist robe over his official dress. Judged by the Indian Buddhist tradition, this was quite an unconventional event. Herein, however, lies the spirit of Japanese Buddhism. Its advocates were not strict ascetic disciplinarians, their rules of conduct were not regulated by the Hinayāna precepts, but by the Mahāyāna. Even celibacy and vegetarianism were not the essential conditions of being good followers of the Buddha. In all this one can see how deeply Mahāyānist spirits have affected the people of this country. In the following pages we will briefly describe the Buddhist activities in the various fields of the social, political, industrial, and cultural life of Japan.

2. POLITICS

From the beginning of its history Japan has been theocratic, and there was no distinction be-

tween politics and religion. To worship the ancestral spirits and to make manifest the way of the gods was the aim of politics. Since the introduction of Buddhism the will of the gods was also the spirit of the Buddha, for Buddhism was no other than a completed system of the national cult, and whatever the gods willed found its perfect and emphasising echo in the Buddhist teachings. The people were administered with the policies founded upon this notion of identity. The ancestral spirits were taken care of in accordance with the reason of the universe pervading not only Japan but the rest of the world. The peace and happiness of the nation thus became the motto of the administration as guided by the Buddhist principles. Those in authority thus encouraged the spread of Buddhism throughout the country. The Rulers themselves became great devotees, acknowledging themselves as disciples of the Buddha, not to say anything about the ministers, statesmen, generals, and other grand officials in whose hands the welfare of the nation was entrusted. The administration of Prince Shōtoku was thoroughly guided by the spirit of universal love, for his ideals were to create a Buddhist kingdom in which loving-kindness was the keynote of life. The Reformation of the Taikwa era which took place twenty years after the death of the Prince was one of the greatest political movements which marked an epoch in the history of Japan, and

those principal figures who planned and executed the movement successfully were no other than Prince Nakâno-ōye and Fujiwara-no-Kamatari and others who were all actuated by the spirit of the Buddha, bent upon progress and culture. Therefore, simultaneously with the Reformation, an Imperial edict enjoining the propagation of Buddhism was issued. This was really the perfecting of the policy of Prince Shōtoku and a national realisation of the Buddhist ideals.

During the Nara period, politics and religion were regarded almost as one. Under the Emperor Shōmu (701-756) Buddhism was made the state religion and it was through his devotion and wise policy that the state-temples were established all over the country to make them nurseries of culture. He also had the Great Buddha of Nara erected which still stands symbolising the stability of the Buddhist ideals of peace and love. In the following Heian period, the religion was not so inseparably connected with the state as in the reign of Shōmu, but the Imperial Court and the important personages of the state were all enthusiastic followers of Buddhism. They desired to see it spread among the people whereby insuring the peace and welfare of the nation. They thought it was the pious duty of all the Buddhists to contrive every possible means towards that end, and as to the state it owed to the religion to give the latter whatever protection it was in need of. For this

reason, Dengyo founded Enryakuji at Hiyei, and Kōbō established Tōji in Kyoto. Their chief motive was to pray for the peace of the state. So was with Yesai who became the first promulgator of Zen, and so was with Nichiren who originated a new sect based upon the Pundarika Sutra, their hearts were all set upon the welfare and prosperity of the nation. Especially, the Buddhist priests living in the remoter districts took in some cases active parts in the local administration, or guided the policies of the rulers, or advised them. As the Emperor Kameyama said, "Buddhism was an important factor in the education of the people as well as in the administration of the state affairs."

In the Kamakura period this close relation between the state and Buddhism continued. The statesmen such as Yoritomo and Sanetomo were all devout and earnest supporters of the religion; they also sought advice from the learned and pious priests. Especially, all of the Hōjō family were most devoted disciples of the Buddha. Yasutoki's religious adviser was Myōye Shōnin, of Toganowo, while Tokiyori and Tokimune and other members of the Hōjō were the great followers of Zen Buddhism. The monastery grounds were then a kind of sanctuary where secular jurisdiction did not extend. Even grave offenders of the law could find a safe shelter under the Buddhist robe of universal loving-kindness. Once under its protection the penitent criminals would not be arrested without the

approval of the temple authorities. Some of the temples had great estates of their own and a regiment of monk-warriors who sometimes abused the trust placed in them, for they often proved a great nuisance to the government authorities.

The successive Shōguns of the Muromachi period also found great spiritual teachers among the Buddhists who were frequently asked to help them in administrative affairs as well as in the legislative department. The Emperor Godaigo's teacher was Keizan, great master of Zen, and Kusunoki Masashige, renowned for his loyalty and patriotism, studied Buddhism under the guidance of Minki. Ashikaga Takauji, the founder of the Ashikaga Shōgunate, had Muso Kokushi for his instructor, and through his admonition he undertook many measures of national import. His successor Naoyoshi had a temple built in each province, just as did the Emperor Shōmu, praying for the peace and happiness of the whole country. It was all called the "Temple of Peace." Almost all the literary work in connection with the government such as preparing edicts, attending to correspondence, etc. was done by the Buddhist priests. Even the compilation of the "Kemmu-Shikimoku" (Rules of the Shōgunate Government) and the Taxation Laws was their work.

When the country came to be ruled by the Tokugawa government the most important policy of the statesmen was to encourage the spread of

education, and as a result the Buddhist temples became centres of culture and refinement. Iyeyasu, the founder of the Tokugawa Shōgunate, was a pious Buddhist, and when Yedo (that is, the present city of Tokyo) was established, he had Zōjōji built as a temple for his family, where some of the shrines for his successors are still in existence. Among his most influential councilors there were two Buddhist priests, Tenkai and Sūden. The first-mentioned is known as the "Prime Minister in black robe." It was he who laid the first foundations of Nikko and Uyeno, while Sūden helped Iyeyasu to compile an act relating to religious affairs. The Tokugawa's patronising policy went so far as to make every family belong to one or another branch of Buddhism, and all the priests were the government officials who kept records concerning the domicile, birth, death, marriage, and even travelling of their parishioners. The social position of the priesthood was raised, and their importance as social educators and spiritual advisers greatly increased.

3. ECONOMICS

From the first days of its introduction into Japan, the influence of Buddhism was social and practical. Not only it directed the government policies and helped the moral building of the nation, but it also contributed greatly to the material side of the national life. In fact Buddhism

represented a higher civilisation, and the monks and priests wished to help the people in their economic existence which really had more to do with their welfare. In those olden days when the means of communication were poorly furnished, what the monks did for the people was to open highways, to build bridges or ferry-boats, to dig ditches and canals, to bore wells, or to encourage navigation. They also kept free lodging-houses for worn-out travellers. They erected mile-stupas. They tried every means to make it easier for the people to communicate with one another, for communication is the artery of civilisation. The Buddhist monk, Dōto (A.D. 650), was the father of bridge-building in Japan. He spent more than ten years in spanning the River Uji which runs near Kyōto. Dōshō (A.D. 629-700), the first promulgator of the Hossō sect in Japan, taught agriculture, and Yen-no-Gyōja (b. 701), a mystical figure in the history of Buddhism, was never tired in opening up wildernesses or in exploring mountains, he was in all probability the first climber of Mount Fuji. During the Nara period, Gyōgi (670-740) and Rōben (689-773) were two great road-makers, especially the former travelled all over Japan, bridging rivers, opening mountain passes, or digging canals. He even planted trees to give beneficent shelters for travellers.

Dengyo (767-822) and Kōbō (774-835) were the two greatest luminaries of the Heian period.

Dengyo opened Mount Hiye where the great monastery of Enryakuji arose, and planned the city of Kyoto with its streets geometrically arranged. Kōbō explored Mt. Kōya where a virgin forest had made a human ascent impossible. Jusho of Todaiji, who flourished in the middle of the eighth century, planted fruit-bearing trees along the main roads leading to the capital from the neighboring provinces, in order to give travellers shady shelter as well as to supply them with food. A nun called Hōko established lodging-houses and ferried over rivers, for the maintenance of which she had a farm attached to them. Chu-ichi, of Daianji, at the head of thousands of workers went about the country, building roads and bridges. In these early days there was almost no public work of importance in which Buddhist monks did not take part. They were ahead of the time in more than one sense, and it was quite natural of them to be helping the nation up to the highway of culture and civilisation. These are a few notable instances out of innumerable others.

In the Kamakura period, Shinran, Nichiren, Ninsho, Yeson, Chōgen and others were all engaged in opening up the country and spreading the spiritual light along with the material progress of the nation. Under the Tokugawa Shōgunate, Buddhist activities in these lines were not so conspicuous, because it was the policy of the government to set up frontier gates, to leave the great rivers un-



The Fukuden-kwai, Tokyo (p. 62, 17).



The Summer School for Children in the Woods (p. 62, 18).



The Tokufu-Kindergarden, Tokyo (p. 62, 19).

The Nanzanryō Orphanage, Aichi



The
Kokoro
Sunday
School
(p. 62, 20).



The School for Blind, Tokyo (p. 62, 21).

bridged, and generally to make it hard for the people to have an easy communication among themselves.

4. INDUSTRIAL ARTS COMMERCE, ETC.

The greatest achievement of Buddhism in other fields than its own was the stimulus it gave to industry as well as the fine arts. If Buddhism ceased to exist as a religious system not being any more able to benefit us spiritually, the work it left behind in the history of Japan alone would immortalise it. The building of large monasteries and pagodas, the manufacturing of various religious articles, the casting of great bells and statues, the carving in wood, and the modeling in clay or dry-lacquer,—these were some of the great things Buddhism brought along with its propagation. In architecture Buddhism adopted Indian and Chinese styles, the native primitiveness now gave way to the splendor of colors and the grandeur of construction which were never seen before. The Nara temples are still reminiscent of the ancient magnificence. In the beginning the supply of metals such as gold, silver, iron and copper, came over from the other side of the sea, but as the arts progressed and demand for them increased, the home mining developed. Lacquer industry made a rapid growth, and the special art in its use resulted in the invention of *makiye* lacquering. The art of printing was the monopoly of Buddhism, without which

we probably could not have those splendid editions of the Tripitaka. As to the fine arts, those who once visited Nara and its temple treasures would at once acknowledge how much Japan owes to Buddhism in the production of those incomparable works of the pious imagination. All the allied arts as the logical ending of those facts grew up wonderfully. The pottery wheel came into existence, stone-cutting developed, various kilns of baking earthenwares were set up, lacquering, silk-manufacturing, dyeing, and weaving all attained high degree of perfection. The crystallisation of these arts, fine as well as industrial, is still visible in the building of the Phenix Pavilion at Uji. In the architectural construction it shows how far the native geniuses succeeded in effecting a happy combination of the different styles already known to them. The inside decorations in painting, carving, casting, and moulding evince the height of technical skill those early artists or artisans gained over the materials in their hands.

If Nikko is the gorgeous culmination of Buddhist art, the refined rusticity of the tea-room is the revelation of the Buddhist spirit.

Even in sword-making, the best smiths are said to have been either Buddhist monks or earnest devotees of Buddhism.

One might think that Buddhism being an unworldly religion it had nothing to do with com-

merce. But it was through those Buddhist priests who went to China that industry and the arts developed in Japan. So it was quite logical that they were also the means of starting and encouraging commercial activities of the nation. When a great monastery celebrated the birth of the Buddha, for instance, all the Buddhists came from the neighboring towns and villages, and such a large gathering of people would naturally develop into a fair, in which not only bartering took place but money came to be used. The management of a large estate attached to the monastery would also tend to encourage commercial enterprises. Later, when the temples were financially put in a difficult position, monks who were mentally better equipped invented many useful articles, and the sale became their monopoly. As they often went abroad, their knowledge of life and the world was richer and more varied, and this enabled them to be leaders in trading, both at home and abroad. But it goes without saying that their object in all those undertakings came from an altruistic motive, that is, to benefit the people spiritually as well as materially.

Agricultural and forestry improvements were also greatly stimulated by the Buddhist monks. As was stated before, it was they who explored uninhabited mountains and wildernesses. It was discovered lately that one of the so-called Japan Alps was ascended by one of the monk-explorers

some thousand years ago. A party of the army surveyors spent several weeks before they reached one of the highest peaks of the Alps where they found a part of a staff which is generally used by the monk in travelling. Its wooden part of course left no trace, but the metal top was still there, which was judged by historians to date back as early as the Nara period. This single example suffices more than any historical records to prove how active the ancient monks were.

The monks taught how to keep a dairy, to feed silkworms, to sow seeds, to cultivate tea-plantation, and to raise cotton and sugar. Some of the most popular food stuffs owe their origin to the ingenuity of the monks.

5. PHILANTHROPY

When a community was still in a primitive state and its economic resources were not developed, we can scarcely realise under what hardships the people had to eke out their existence. Especially those who belonged to the lower strata of society must have gone through untold miseries. They were treated almost as slaves who belonged to the land-owner as did the land itself. This state of things was improved with the coming of Buddhism, the ideals of which were to regard all sentient beings as children of one great family and to distribute prosperity and happiness among the largest number of fellow-creatures. Therefore,

when Prince Shōtoku (A.D. 574-622) was converted into the faith of Buddhism, one of his first acts was to establish a large monastery consisting of four buildings. The central one was where preaching and religious services were held, the north was occupied by a hospital, the north-west by a dispensary to which was attached a medical garden, and the north-east by an orphanage and home for the homeless. Eight years were needed to complete the whole system, and we can imagine how well organised and how large in scale they must have been. This was the first attempt in Japan of a charitable establishment.

Later the Prince-Buddhist remitted taxes for seven years. He substituted the picking of medical herbs for animal hunting. This was a most humane undertaking. Therefore, when he died it is recorded that the people wailed for him for fifty days, feeling as if they lost the light of the world.

His example was followed by many of the reigning Emperors who came after him. The statement that "an epidemic having attacked a certain province, medicine was distributed" is quite frequently met with in history. On such occasions, the Buddhist monks were despatched to the country, teaching the people the science of medicine, especially medical botany. All kinds of charitable institution were set up in various provinces. In those days, the monks were physicians of the spirit

as well as of the body. It was Yenko-Gyōja who discovered the hot-springs of Atami and explored the Hakone district. When the monks peregrinated to propagate the doctrine of salvation, they frequently came across sick people helplessly lying in the road, for the ignorant and superstitious country-people were afraid of touching them. If not for these messengers of love, many valuable lives would have been lost to the nation. Cremation originated by Dōshō (629-700) was wisely made use of when an epidemic produced many victims.

In the Nara period those philanthropic works were more and more encouraged by the Imperial court. Among the monks Gyōgi and Ganjin were two most notable figures as builders of dispensaries, orphanages, or homes for the aged. The Empress Kōmyō who is said to have been an incarnation of Kwannon washed one thousand leper patients. The policies of the government were greatly affected by the Buddhist doctrines of loving-kindness, and the unnecessary killing of the animals was prohibited, while those that were kept in confinement were released. The prisoners were also frequently pardoned, and, after the release, well looked after so that they would not violate the law again.

Gyōgi who came to be called a Bodhisattva owing to his great intellect and high virtue, opened an establishment in the province of Settsu

where the helpless of every order were nursed and comforted. He also explored the hot-springs of Arima, and built Monastery-Sanitariums for the poor and suffering, where a medical farm was cultivated. Ganjin came from China and founded the Risshu (or the Vinaya Sect). He was also the father of medical science in Japan, under whom many monk-physicians were produced.

Among the many Buddhist monks who distinguished themselves in charitable work during the Heian period mention must be made of Dengyō, Kōbō, Kūya, Chōshū, Yeshō, and Renki. They were all versed in medicine. Princess Masako, consort of the Emperor Junwa was a most charitable spirit, encouraged farming, nursed aidless children, and looked after sick monks and nuns.

The life of Ninsho (1217-1303) who was popularly known as the "god of medicine" was entirely devoted to charity and salvation. He belonged to Gokurakuji, of Kamakura. According to history, he ordained some 2740 monks, founded 79 temples, and repaired 83, erected 20 pagodas, distributed 14 copies of the Buddhist Tripitaka, built 189 bridges, prohibited the taking of life at 63 places, set up five homes for beggars and sick people, and fed 57,250 people during twenty years. His kindness even extended towards the lower animals. Stables were constructed for sick horses. His teacher, Yeison (1201-1290), was another great philanthropist who saved over tens of thou-

sands of famine-stricken people, he also opened 1350 places where fishing was forbidden. He helped Yoritomo in completing the reconstruction of Tōdaiji at Nara. Chōgen (d. 1195) was a great traveller, and wherever he went, he left marks of benevolence. Shuncho whose date is not known was a self-imposed prison chaplain. It is recorded that he was imprisoned seven times for theft which was deliberately committed by him, for he wished to come in contact with criminals and save them from depravity. In those days this was the only way to have access to those unfortunate souls. Among other pious Buddhists the following names may be mentioned: Mumonsen, Teigoku (1677-1756), Jigaku (mentioned 1681), and Gakushin (1724-1789), who were all engaged in social work.

In the Muromachi period, Ganna (1301-1384) who saved more than eighty thousand people at the time of a famine, and Shōnen (1513-1554) who took special interest in lepers are two most conspicuous monks. As the people were suffering very much from ravaging civil wars, the Buddhists naturally found themselves quite busy to protect them from unnecessary calamities. Tetsugen (1630-1682), a monk of the Zen Sect wished to have a Japanese edition of the Tripitaka, but each time he succeeded in collecting enough funds for the work, a famine raged, and he distributed them more than once. Finally, he was able to accomplish the gigantic work, and the storehouse at Mampukuji,

Uji, still contains all the printing blocks from which came the edition of several thousands of the Buddhist Sutras. Gessen who was a painter-monk saved every penny he could get for his pictures, and devoted it all to charity.

The above are just a few instances picked up from history at random, and if we had more pages, we could give a fuller description of what Buddhism has done for the nation in most varied manners. It entered so deeply into our life that we are often quite unconscious of its influence. Buddhism in fact was not only a religion for the Japanese, but a great civilising factor and the generator of culture which moulded the present Japan.

The Restoration (1868) accomplished the downfall of the Shōgunate government, but it meant more than that, it was a reorganisation of everything political, social, and moral on principles which were quite different from those that held the feudal system together. It naturally brought the emancipation of religion which had so long been under the political protection of the Tokugawa government. This, however, produced a great confusion in the religious affairs of the State, especially before the Restoration could firmly stand on its own footing; for in the beginning of the Meiji era policies were wavering. At last in 1884 the separation of religion and the State was effect-

ed, and in 1890 the promulgation of the Constitution assured freedom of faith. As Buddhism was now entirely severed from the State and its protection, it found itself in quite a forlorn situation. This was aggravated all the more because Buddhism was left to its own resources as regards the financing of all its numerous temples and monasteries.

If Buddhism had no vitality and the power to adapt itself to the changing environment, its fate was a foregone conclusion in those earlier days of Meiji. Many Buddhists were glad to get this release or separation from the government, though the attitude of the latter was indifferent and sometimes antagonistic. This was really the time to assert the spiritual power of the faith so far nourished artificially. The Buddhists rose to the occasion. The past fifty years were sufficient for them to recover from the abrupt political catastrophe and to collect its own force for the establishment of a new order of things. How far the Buddhists have adjusted themselves to the new conditions in order to realise ever more fully the spirit and ideals of the Founder, can be seen from the brief accounts of their social activities given elsewhere.

In short, the Buddhists are firmly convinced more than ever of the spiritual, regenerating power of their faith, without which the reconstruction so called of the world cannot be achieved. So long

as people are not befreed from the false notion of egoism, and so long as nations are fighting against one another solely because they want to advance their own welfare and prosperity at the expense of others, we can never expect to see the world in peace and united in love. All the reformations or reconstructions that will give us lasting benefits must start from the spiritual convictions that the world does not belong to one individual, or one class, or one nation, or one race, that we are all here to manifest the glory of the One Unborn, and that every deed we accomplish here must spring from the deepest feelings of gratitude for the Great Cause through which our existence is made possible.

BUDDHIST DENOMINATIONS, TEMPLES, PRIESTS, AND FOLLOWERS

(For the year 1919)

Sects	Temples	Preaching Stations	Priests and Teachers	Followers
Tendai	4,548	203	10,070	2,093,903
Shingon	12,290	1,001	17,208	16,025,463
Ritsu	23	—	33	18,948
Jodo	8,350	405	10,418	3,116,840
Rinzai	6,068	238	9,391	2,397,924
Soto	14,228	640	25,218	5,887,429
Ōbaku	523	14	629	60,495
Jodo-Shin	19,661	2,236	40,008	13,089,890
Nichiren	5,009	999	8,452	2,810,987
Ji	495	8	613	256,011
Yuzū- nembutsu	361	3	472	130,421
Hossō	43	13	463	10,286
Kegon	32	3	30	21,211
Miscellaneous*	50	—	—	—
Grand Totals	71,681	5,763	123,005	45,919,808

* This includes temples belonging to more than one sect.

BUDDHIST MISSION WORK IN FOREIGN COUNTRIES

(For the year 1919)

Sects	Temples	Preach- ing Stations	Mission- aries	Locality	
Shingon	11	60	68	California, U.S.A. Hawaii, Malay, Manchuria, China, Outside Japan Proper*	
Jōdo	25	83	158	Hawaii, Manchuria, Siberia, Outside Japan Proper*	
Rinzai	1	—	5	China, Kwantōshū, Outside Japan Proper*	
Sōtō	45	64	153	Philippine Islands, Singapore, Hawaii, South-sea Islands, Manila, Peru, China, Manchuria, Chingtao, Outside Japan Proper*	
Jōdo-Shin	Honganji	19	226	245	Canada, Hawaii, Siberia, China, Outside Japan Proper*
	Otani	5	84	125	The Strait Settlements, Philippine Islands, Caroline Islands, Hawaii, Outside Japan Proper*
	Bukkōji	—	5	3	Outside Japan Proper*
	Kōshō	—	3	4	China, Outside Japan Proper*
	Yamamoto	—	3	4	Outside Japan Proper*
Izumoto	—	3	1	33	
Nichiren	Nichiren	14	42	68	Los Angeles, U.S.A. Seattle, U.S.A. Hawaii, Malay, China, Outside Japan Proper*
	Hommon- Hokke	—	3	4	Outside Japan Proper*
	Hokke	—	3	1	Kwantōshū Outside Japan Proper*
Total	120	570	839		

* This implies Formosa, Korea, and South Saghalien Island.

EDUCATIONAL INSTITUTES DIRECTED BY BUDDHISTS

Denominations	For Training Priests or Teachers	For General Education					
	Primary and Secondary Schools	Colleges	Colleges	Secondary Schools	Girls' High Schools	Girls' Schools of Domestic Science	Private Schools
Tendai	2	2					
Shingon	2	2				1	
Shingi-Shingon Chisan		1		1	1		
Shingi-Shingon Busan	6	1		1			6
Shingon-Ritsu	1						
Ritsu	1						
Jōdo	11	2		5	2	2	10
Jōdo-Seizan	2						
Rinzai	11	1					
Ōbaku	2						
Sōtō	103	1					4
Jōdo-Shin Hongwanji	7	1	1	5	5	5	*
Jōdo-Shin Ōtani	2	1	1	2	2	2	*
Jōdo-Shin other branches	3						*
Nichiren	4	1					*
Nichiren other branches	5	1					
Ji	1			1			1
Hossō	1						
Kegon	1						
Yūzū Nenbutsu	1						4
General Buddhist		1		5	4		

* Exact number not yet known, but between 10 and 40.

LOCAL DISTRIBUTION OF BUDDHIST MISSION WORK IN FOREIGN AND OVERSEAS COUNTRIES

Locality	Temples	Preaching Stations	Missionaries
Outside Japan Proper	535	84	306
China and Manchuria	147	27	87
South-sea Islands	8	3	5
The United States of America	33	—	77
Hawaii	111	5	86
Others	5	1	9

GENERAL VIEW OF BUDDHIST SOCIAL WORK (For the year 1919)

Kinds of Institution	Number	Number of the Rescued	Annual Expenses	Property
1. Overseeing Boards of Charities	10	—	—	—
2. Relief of the Destitute	24	1,354	¥ 58,232	¥ 113,518
3. Homes for the Aged	11	325	56,659	78,403
4. Relief of Sickness	16	273,485*	82,138	183,737
5. Homes for Children	70	2,843	328,335	876,642
6. Reformatory Schools	21	521	103,985	—
7. Free Elementary Schools	12	2,185	27,109	75,228
8. Schools for the Blind or Deaf and Dumb	7	189	18,826	57,110
9. Infants Day Nurseries	18	865	24,334	93,725
10. Employment Offices	9	7,358	5,017	42,674
11. Lodging House for Laborers	8	79,963*	20,767	—
12. Care of Ex-convicts	462	Direct 3,218 Indirect 28,529	185,325	323,565
13. Miscellaneous Charities	33	—	79,256	47,533
Total	701	3,218 397,617	989,983	1,892,135

* These are the extended number of those who were relieved or given lodging.

CHARITABLE ORGANISATIONS UNDER THE DIRECTION OF THE DIFFERENT SECTS

Kinds of Institution	Sects and Number of Institutions									
	Tendai	Shingon	Jōdo	Zen	Shin	Nichiren	Other Sects	United Buddhists	Non- Sectarian	Total
1. Overseeing Boards of Charities	—	—	3	—	4	—	—	—	3	10
2. Relief of the Destitute	1	2	2	3	5	2	2	2	5	24
3. Homes for the Aged	1	—	1	1	2	—	—	1	5	11
4. Relief of Sickness	1	3	—	—	2	1	—	4	5	16
5. Homes for Children	4	3	1	15	16	1	—	13	17	70
6. Reformatory Schools	—	1	2	3	12	1	—	—	2	21
7. The Ele- mentary Schools	—	2	—	5	5	—	—	—	—	12
8. Schools for the Blind or Deaf and Dumb	1	—	—	—	2	—	—	2	2	7
9. Infants Day Nurseries	—	2	5	—	7	—	—	—	4	18
10. Employ- ment Offices	—	—	3	—	6	—	—	—	—	9
11. Lodging Homes for Laborer	—	—	3	—	5	—	—	—	—	8
12. Care of Ex-convicts	—	—	25	18	38	14	22	345	—	462
13. Miscellane- ous Charities	—	2	—	2	—	5	16	—	8	33
Grand Totals	8	15	45	47	104	24	40	367	51	701



The Jinkyō Lepers' House (p. 62, 22).



The Saisei Hospital for Poor (p. 62, 23).



The Free Lodging-House for Poor (p. 62, 24).



The Tokyo Reformatory (p. 62, 25).



Daibutsu, Kamakura (p. 62, 26).



Office Building of the Federation of the Buddhist Organisation
for Children, Ōtsuka, Tokyo.

BUDDHISM AND THE CULTURAL EDUCATION OF THE CHILD

I. THE BUDDHIST IDEA OF CULTURE IN THE EDUCATION OF THE CHILD

As it has been repeatedly noted by foreign writers in Japan, this is a country for children; for they are tenderly and often too indulgently cared for by most of the people. The Japanese proverb has that the child is a most precious treasure for the home, for the country, for the nation. Because of children, the atmosphere of love and happiness pervades the home; because of children, the state has its supporters, civilisation has its successors. When they are not properly educated, physically, intellectually, and spiritually, a nation is committing suicide. The greatest problem of the twentieth century is that of the child. The labor question is important enough in itself, but the root of the question lies in the child. What about the living wages, if the next generation is not to be benefited thereby? Each generation owes it to the preceding as well as to the following generations to see to it that the culture they have inherited is enhanced in every way, before it is transmitted.

This is a truism, and Buddhism fully endorses the idea, especially when we know that the

essential teachings of it are to make us all attain to Buddhahood, to realise that we are living under the infinite grace of the Buddha, and that the world is given us to be made into the best possible one through our efforts. The education of children, therefore, with Buddhists is one of the grave responsibilities they have laid upon themselves when they embraced their faith.

According to the Nirvana Sutra, everything is destined to be a Buddha, that is, all that exists has a possibility of Buddhahood in it, there are no distinctions of sex or age or race. It is therefore for Buddhists to awaken whatever is dormant in other beings and to educate it so that the ideal may be realised in the surroundings wherever one may live.

By educating we mean of course more than its ordinary signification. For education ought to be cultural more than anything else. Our school education is not all we want, especially as we have it these days. The intellect is fine as far as it goes, but education ought to go much further. It must be based on religious faith from which grows all the superstructure of culture. 'It is not enough for children to know what is bad, or what is base, they ought to be surrounded by sound moral influences, they ought to be enlightened spiritually so that they can understand the real foundations of our social life.'

The religious education of children, however,

does not consist in imparting to them what we grown-up people have, regardless of their psychological peculiarities or their mental development. To try to implant in them those abstract conceptions or highly metaphysical views is to arrest the natural unfolding of their religious consciousness. Our efforts should be entirely directed towards awakening a noble, refined religious sentiment in the heart of the child, which, when properly nourished, will bear the fine fruit of culture. No sectarian prejudices ought to enter into our scheme of religious education. This will merely end in warping the spiritual growth of the child.

Secondly, we must not forget the fact that morality in its ultimate purport is spiritual, that no true ethics is possible apart from the religious sentiment in which it has its deepest roots.

2. HISTORY OF BUDDHISM WITH REGARD TO THE EDUCATION OF CHILDREN

The Buddhist temples in Japan were originally built as places of offering prayers or of performing the ceremonial rites, but later on they grew to be monasteries, schools, lecture halls, and seminaries. The temples were now more than religious preaching stations, they became centres of social culture. In the Muromachi period (1392-1568), this socialising process went on, and there arose an institution known as "Terakoya" system which was the beginning of a school. In the Terakoya, children

from ten up to fifteen or sixteen, sometimes even boys twenty years old were received, and taught by the resident priests in reading, writing, and other useful subjects. "Terakoya" means a temple school. In the Yedo period (1603-1867), this institution developed further. Not only the Buddhist priests, but the Shintoists, physicians, or Rōnins were engaged in the profession of teaching. The system flourished until in 1869 the government initiated an educational programme by which school-buildings for primary education were set up all over the country. In 1873 the Terakoya schools altogether ceased to exist, for every village even in the remotest parts of Japan was supplied with a government school.

While education thus went on in the name of the government, the Buddhist temples were in the beginning utilised and transformed into school-buildings, and most of the teachers were Buddhist priests. What was thus contributed by Buddhism to the general national education up to early Meiji must be recognised as worthy of special mention.

The feature peculiar to the Terakoya system was that a plural teaching went on in a single class under one teacher who permanently retained his post as teacher, and that as he was devoted to his work without compensation, the pupils felt quite grateful to him for whatever they gained in knowledge and virtue. Thus the relations between teacher and pupils grew intimate ; he almost

regarded them as his own children for whose moral and spiritual welfare he felt responsible, while they took him for the author of this mental cultivation. The teacher was not, however, in any special way anxious to transplant in the pupils what he regarded as his religion. Their daily lessons were, as mentioned before, reading and writing and moral instructions with no special reference to religion. But it was natural that the texts used were based on Buddhist teachings, such as *Iroha*, *Fitsugokyo*, or *Doji-kyo*. Surrounded by things breathing of religious sentiments and taught by a teacher deeply steeped in them, the pupils could not but take some of them into their own constitution.

Since the government adopted in 1898 the policy of separating religion from the state, the responsibility, however self-imposed, of educating children was taken away from the shoulders of the Buddhist priests who had been engaged in the work for 480 years since the Muromachi period down to the beginning of the Meiji era, but they found at the same time a new field of activity where they could employ themselves usefully. It was social education, independent of so-called school-education. In this they were to be more directly concerned with the social welfare and amelioration of the people. The organisations formed for the execution of these purposes are various societies or associations chiefly meant for

the social and moral and spiritual edification of the young people of Japan. They are known under these names: the Kodomo-kwai, Shōnen-kwai, Shōnen-Shōjo-kwai, Shōnen-Kyokwai, Nichiyō-Gakkō, etc.

What we must not forget mentioning in this connection, is the relation between Buddhism and the Japanese family life. It was in the Kamakura period (1192-1333) that the new religions came into existence supplanting the old aristocratic schools of Buddhism. It was the time for the people to assert their religious aspirations, and they had what they wanted in the rise of the Jōdo, Nichiren, Shin, and other sects. They all entered into the very hearts of the people, that is, they entered into their family life. Each Buddhist family came to have its own private place of prayer and worship in its own dwelling abode. Whatever religious services they wanted privately were done before the family altar, and the children being brought up in this atmosphere of piety naturally imbibed the spirit of the religion. Attended by their grandmother or grandfather, together with their parents, they sat every morning before the Buddha's shrine, burned incense, lighted the candles, offered flowers, and read the sutras. They did not of course know what all this was for, but their understanding hearts took everything in, which only waited to develop later into all that faith meant.

In those temples where there are yet no such organisations as the Children's Associations or Sunday-Schools, the children are freely admitted to the grounds and to participate in the ceremonies or services which are performed by the temples as their regular annual affairs. We mean by them such Buddhist services as the Commemoration of Buddha's Entrance into Nirvana, the Celebration of the Birth of the Founder, the Uran-bon-ye, the Higan-ye, and many other services. The children are allowed to attend them, and to listen to whatever sermons that may be going on. The ceremonies or religious rites are generally so designed as to move every participant in them in such a way that while not knowing the reason why, he absorbs the spirit pervading them. Even the village urchins who are ordinarily found to be full of mischief and noisy demonstrations will some day develop the fine sentiments which they so unconsciously imbibed in their earlier days.

Buddhism in Japan has thus been engaged in giving the children an education in culture for so many years, and substantial results have been obtained. With the progress of the modern study of the child, the Buddhists have not neglected for the last ten years to apply those scientific methods to their work in a more systematic and unified manner than before. The feeling of being grateful and the ideal of making this the best habitable world are being impressed into the young minds

in various ways, individually and collectively. All kinds of organisations for the welfare and edification of children are encouraged, while materials are gathered and study is carried on as regards not only the science of children generally but the development of their religious consciousness, as well as the best methods of organising and maintaining Sunday-Schools for children. At the same time all such works going on in the various sects of Buddhism are being confederated and unified so that objects one has in common with another may be conjointly and most felicitously be executed. In the following statistical tables, we are able to show where all these organisations for children stand and how they are working in coöperation.

3. STATISTICAL TABLE OF SUNDAY SCHOOLS

(According to the latest report, Aug., 1920)

*Direction	In connection with Temples or Preaching Stations	Independently Organised	Teachers	Pupils
Under Direct Management of Different Sects	10	8	94	3,690
Managed by Temples or other Organisations	6,784	6	18,480	769,054
Individual Undertakings	86	34	176	15,402
Total	6,880	48	18,750	788,146

4. CONCERNING THE MANAGEMENT OF THE VARIOUS ORGANISATIONS FOR CHILDREN AND THEIR INTER-RELATIONSHIP

(A) *How are they Organised and Maintained?*

1. *Names.* The children's associations are known under various names, the Kodomokwai, Shōnen-kwai, Shōnen-Shōjo-kwai, Shōnen-kyokwai, Jido-kwai, Jido club, Ohanashi-kwai, Nichiyo Gakko (Sunday-school), and others. Some of these different names do not seem to be comprehensive enough; for instance, "kodomo" in the Japanese language does not cover young adolescents, it is chiefly confined to smaller children, while the word "Shōnen" in its ordinary usage excludes girls, and the combination of "Shōnen" and "Shōjo" seems too long. Whatever the difficulty is, the most popularly used one is the "Shōnen-kwai."

However, as names differ, the nature of the different associations is more or less distinctly differentiated. Wherever the word "kwai" alone is used, it means simply a gathering of children and has no special curriculum of lessons to be pursued. Where a "club" or "Ohanashi-kwai" exists, it does not try to give any religious instructions which are almost exclusively made the work of a Kyōkwai or Gakko. But inasmuch as they are all organised and maintained by Buddhists as a body or individually, there is no doubt that the

spirit of their religion pervades them all, as in the case of the Terakoya.

2. *Pupils.* No qualifications are to be required of the Sunday-School pupils. The object is to achieve a spiritual development or moral culture, which is required of all of us, whether young or old. There ought not to be any entrance restrictions or graduations. Life itself is a school where all our faculties, especially moral and spiritual, are trained so that we all could be better and wiser individuals. However, when the practical question how to manage the school comes up, it is impossible for it to expand indefinitely. There is needed some sort of restriction in the school. That is, some pupils are permitted while others are made to leave when the time comes. Infant children will better be left to the care of their respective mothers, and those who have passed adolescence may form an association for themselves though not entirely severing their relation with their younger brothers' organisations.

As to the classification of pupils, there is no question as to the advisability of their being divided into classes according to their ages. Their religious consciousness develops as they mature, and the same teaching materials or class equipment ought not be applied to young girls or boys of different ages. In the Buddhist Sunday-Schools, pupils are generally divided into two classes, regulars and associates. The former includes those

that are still receiving the primary education, and the latter comprise all that have passed it. The regular pupils are again sub-divided into classes.

3. *Equipment.* This consists of buildings, various instruments in the class-room, articles for the office, and a playground. For the Sunday-School buildings we must be furnished with (1) a main hall where religious services are to be performed, (2) class-rooms, and (3) a library. The main hall is where a shrine for the Buddha is kept, and here all kinds of rites or ceremonies take place and lectures or sermons are given. To the class-rooms, parts of the main hall or the living apartment of the resident priest are devoted. The library is designed to give children a taste for reading and also used as a supplementary organ to the regular Sunday-School work.

Instruments and articles needed for the school are musical instruments, Buddhist song-books, blackboards, tables, pictures, etc. For the office use application forms, roll books, recorders, badges, attendance cards, bells, whistles, etc. The musical instrument is one that is most essential to the school, a piano or organ is indispensable.

As to a playground, a Buddhist temple has generally a large piece of ground about it, and in many cases it is situated some distance away from the dusty city streets. It is almost an ideal place for children to play in. The love, righteousness,

and self-sacrificing spirit as practised by Buddha are better absorbed by the children while they are engaged in play with others of similar ages. The temple-grounds in this respect are not well furnished, and movements are going on at present to convert them into ideally equipped playgrounds not only for Sunday-School pupils but for general public use.

4. *Materials for the class-room.* Buddhism is full of appropriate materials for the Sunday-School work, which are direct, simple, and concrete well adapted to the taste and understanding of the child. It was a favorite method of the Buddha to teach his disciples in practical ethics, while not wanting in metaphysical discourses. Buddhism is rich in parables, stories, and moral anecdotes. As is well known, India where Buddha's birth took place is a storehouse of tales and legends, the world-supplier of all folklore. As the possessor of inexhaustible imagination and unparalleled originality, the Indians stand far above the rest of human races. No wonder that Buddhism whose first foundations were laid among such a people is unusually well supplied with abstract as well as concrete materials for such a work as the Sunday-School teaching.

At present, the Buddhist Sunday-Schools are provided with the Buddhist Scriptures general and particular, history of Buddhism, Life of Shakya-muni, Stories of his Disciples and the founders of

the various sects of Buddhism, stories of eminent priests and devout Buddhists, the Jātaka tales, parables and anecdotes taken from the Scriptures. For music, we have Buddhist hymnals; for play, various calisthenics symbolising the songs.

To children below 10 years of age are given the Jataka tales, parables, fairy-tales, and songs.

To the older children up to those 14 years old are given biographies of all kinds, parables of higher order, history of Buddhism, and Buddhist Scriptures easy to grasp.

Those young people who are above 14, old enough to be “associates” are taught in the history of Buddhism, the Scriptures, and philosophy.

The actual work in the class-room is conducted after the most approved methods of modern educators; they have generally found it the most effective to awaken the child’s interest in the subject by proper and ingenious questioning.

5. *The Programme of the day.* Sunday morning is the best time for the school. As there is no regular school that day and as it is in the morning that the mind is the clearest and the air freshest, the children will naturally find it quite refreshing to come in contact with the religious atmosphere. However, local circumstances vary, and no hard and fast rules are to be applied.

Generally, the programme is carried on in the following order: (1) In the Main Hall, the bell rings, and the pupils enter in file, paying respect to

the Buddha, singing hymnals, prayer in silence (this is sometimes replaced by doxology), and finally, a moral discourse based on a scriptural passage, or on a current topic, by the director or by the head-master. (2) In the class-room : Led by the teacher in charge, pupils enter respective rooms, exposition of the scriptures, (or a story from the Jataka tales in the junior class), historical narratives or biographical stories, recreation in the playground, exercises in singing, fairy tales or discourse based on facts, roll-call and distribution of cards. When this is finished, pupils are all taken again into the Main Hall, where various reports are read and also some advice is given, and finally a chorus ends the order of the day.

6. *Various fixed events of the year and other gatherings of a special nature.*—There are various services in the course of a year to be regularly held for the Buddhist Sunday-School, they give occasions for conjoint activities among the various organisations belonging to the different denominations of Buddhism, and at the same time help to accentuate the Buddhist spirit and ideals inculcated into the young minds in the class-rooms of the Sunday-School.

The most important event of the year is the flower festival on the day of the birth of Buddha. Next come celebrations of the founders' days, Higanye, Urambon (Buddhist All Soul's Day), Nirvana Commemoration, Enlightenment Day, New

Year's Day, and other minor services. As special events, we have excursions, commemorial celebrations, spring and autumn general meetings, summer colonisation, exchange of pupils, etc.

A few important events will be explained in detail. As aforesaid, the Flower Festival is the most important occasion for all Buddhists. This is the Buddha's birthday. On the eighth of April, the celebration takes place in every temple of the country. Based upon the legend that on the day showers of nectar were poured upon the Buddha, a sweetened tea called "Amacha" is served. Recently this celebration goes on in several local centres under the auspices of the confederated committee of all the Buddhist organisations, and is participated in not only by the younger generation but by the older one.

The general meeting is held to commemorate the foundation-day of the Sunday-School or the birthday of the founder of the Sect. It is a convivial gathering. The parents and well-known Buddhists are invited, entertainments of various sorts go on, theatricals, fancy-dress parades, and other things are on the programme. Teachers and pupils both equally share the joys of the day.

The summer "colonisation" takes place during the summer vacation. The city children are taken to the sea coast or the mountains where they can enjoy themselves for two or three weeks by coming into a closer contact with nature. This is one

of the social movements initiated by the Buddhists who have thus discovered a new way of making use of the temples. While the city children are made to go out into broader nature, those living in the rural districts are brought to the cities. This is what is meant by exchange of children. In a city these rural young people are taken to see important historical sites, temples famous for various reasons, and modern implements of civilisation, of which they have heard but which they have never witnessed. This also knits a closer relationship between the city and country temples.

7. *Officials and Finance.* The school officials are director, teachers, and clerks. The director is sometimes the organiser himself, or an appointed one. Generally, the former cases are more frequent. For teachers, three kinds of them are needed (1) a teacher in general charge of the school, (2) classroom teachers, and (3) music teachers. The head teacher assists the director in the management of the school. He is in many cases the eldest disciple of the resident priest of the temple where the school is, or one who is specially capable of conducting such a school. For clerical works, several helps will be needed if the school is large enough and richly endowed, but such are rather rare. Frequently one person is made to be director, teacher, as well as clerk. The present general situation is: (1) The Sunday-School teachers mutually help whenever this is necessary, (2)

Assistants are often recruited from among the temple supporters (*danto*), who are specially interested in this sort of work, or (3) Such are in some instances found in the school associates.

All the expenses incident to the execution of the Sunday-School work are defrayed by the temple or "kyokwai" itself, and no fees charged except when on such special occasions as an excursion an extra outlay of expenditure is required. It is against the principle of spiritual education to expect a material recompensation for what is given with sense of gratitude to the great master of the world. Besides, the temple is supported by the free contributions of its followers. When, however, the latter or the school associates are willing to donate towards the funds, the manager has no reason to refuse their generosity. Sometimes, the central organisation of the Sect acting as general supervisor occasionally contributes to the maintenance of the school in the way of encouraging the work, but this is rather rare.

(B) *A Confederation of the Various Buddhist Organisations*

The educational works as well as the social undertakings of various orders are to be so organised as to suit the needs of the localities where they are going on, and no uniform system is to be imposed upon them. But it is necessary for all

those local organisations to have a central system through which they can find a closer inter-relationship ; for this will facilitate their work and thereby make it more effective in many ways. The “ Bukkyo Shōnen Rengo Dan ” (Confederation of Young Buddhists' Associations) fulfils this necessity with regard to the cultural education of the child. All such local associations are first systematised by the head offices of the various denominations of Buddhism, and these systematised denominational associations are finally brought under the central organ and thereby completely unified.

As to those denominational associations, each sect has its local centres to execute their work more systematically and more efficiently. For instance, the Jōdo and Shin have each its local centre in Tokyo as well as in the Kwansai district.

INDEX TO THE ILLUSTRATIONS IN THE TEXT.

(1) **The Hō-ō-dō** (Hall of Phoenix) at Uji near Kyōto; the typical residential architecture of the Fujiwara period (1050 A.D.)

(2) **Prince Shōtoku**, the Father of Japanese Buddhism. (See p. 20 et seq.) Painted by Asa-taishi, Pointed-Painter from Kudara (Korea), and a contemporary of Shōtoku. The original belongs to the Imperial Household.

(3) **The Main Temple of Kongōbuji** on Mount Kōya, Kii, and Headquarters of the Older Shingon Sect founded by Kōbō (774-835 A.D.)

(4) **The Central Hall of Enryakuji** on Mt. Hiei, Ōmi. The Headquarters of the Tendai Sect founded by Dengyō (767-822 A.D.)

(5) **Hasedera**, the Headquarters of the Buzan Branch of the Younger Shingon Sect.

(6) **The Sammon**, the Main Gate-way to the Chionin Temple, Kyōto. The Headquarters of the Jōdo Sect founded by Hōnen (1133-1212 A.D.)

(7) **The Jōyōden**, the Founders Hall to the Yeiheiji Temple, Echizen, a Head-Temple of the Sōtō Sect, founded by Dōgen (1200-1253 A.D.)

(8) **Sōjiji** Temple, Tsurumi (near Yokohama), a Head-Temple of the Sōtō Sect, founded by Keizan (1268-1325 A.D.). Now under construction.

(9) **The Western Hongwanji** Temple, Kyōto, the Headquarters of the Hongwanji Branch of the Shin sect founded by Shinran (1173-1262 A.D.)

(10) **The Eastern Hongwanji** Temple in Kyōto, the Headquarters of the Ōtani Branch of the Shin Sect.

(11) **Zenrinji Temple**, Kyōto, the Headquarters of the Seizen Branch of the Jōdo Sect.

(12) **The Soshido** (Founder's Hall), on Mt. Minobu, Kai. The Founder of the Nichiren Sect, Nichiren (1222-1282 A.D.) died here.

(13) **The Ōtani College**, Kyōto, belonging to the Eastern Hongwanji.

(14) **The Shiba Middle School**, Shiba Park, Tokyo. One of the five middle schools belonging to the Jōdo Sect.

(15) **The Narita Middle School** under the direction of Shinshōji, Narita, Chiba. The Temple has also a Library, Orphanage, Reformatory, and Girl's School. It belongs to the Chizan Branch of the Younger Shingon Sect.

(16) **Chiyoda Girl's High School**, Tokyo, founded by Hongwanji Branch of Shin Sect.

(17) **The Fukudenkwai**, the oldest and largest Buddhist Orphanage, Tokyo.

(18) **The Summer School** for children in the woods, belonging to the Zōjōji Temple of Jōdo Sect.

(19) **The Tokufū-Kindergarden** belonging to the Ōtani Branch of the Shin Sect, Asakusa, Tokyo.

(20) **An Assembly of Kokoro Sunday-School Children**, Shiba, Tokyo.

(21) **The School for the Blind**, belonging to the Hongwanji Branch of the Shin Sect, Tokyo.

(22) **The Jinkyō Lepers' House** on Mt. Minobu, belonging to the Nichiren Sect.

(23) **The Saisei Hospital** for the Poor, Tōji Temple, Kyōto. Organised by the Older Shingon Sect.

(24) **The Free Lodging-House** for the Poor, Honjo, Tokyo, belonging to the Ōtani Branch of Shin Sect.

(25) **The Tokyo Reformatory**, belonging to the Nichiren Sect.

(26) **Pupil's of a Girls Buddhist High School**, paying homage to the **Daibutsu of Kamakura**.

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